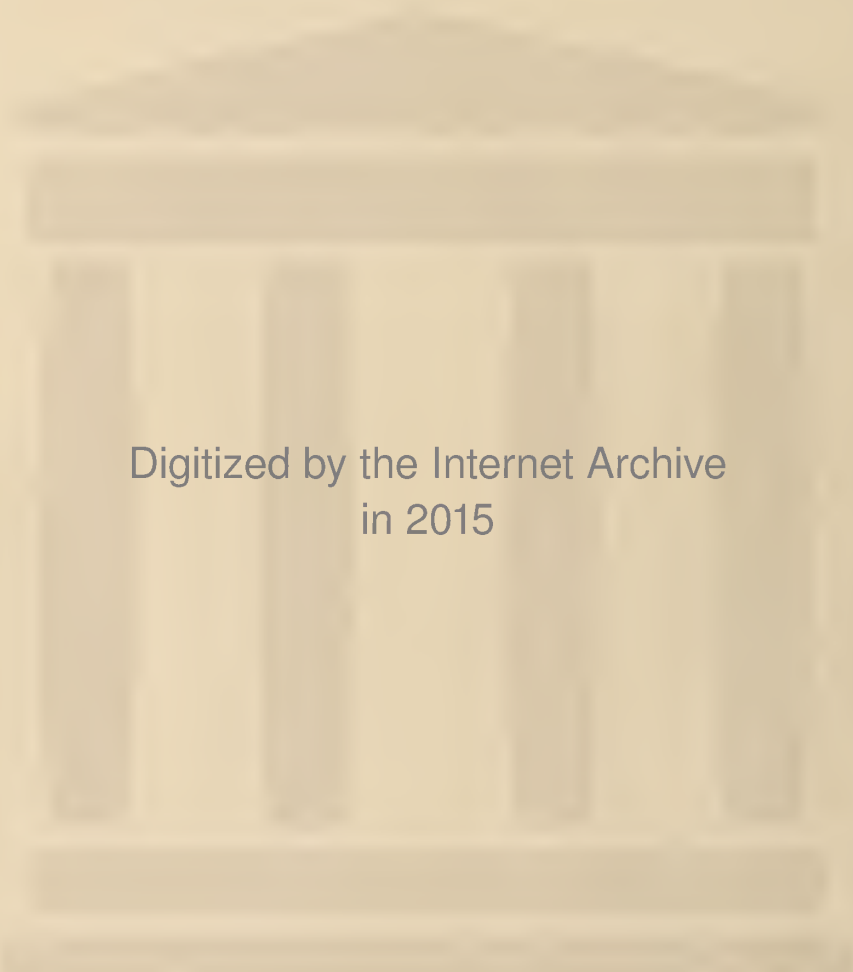


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# The Outlook of Missions

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THEOLOGICAL SEMINARY

VOLUME XXV

FEBRUARY, 1933

NUMBER 2

## *If I Had—If I Were*

BY DR. A. V. CASSELMAN

**I**F I had the funds with which to support personally one new missionary for one position in our whole missionary work, I would select a doctor and send him to the Shenchow Station in China. If I were a young Christian doctor in America and wanted to spend my life where I thought it would be of most service in the name of and for the cause of Christ, I would go as a medical missionary to Shenchow. The reasons for this choice appear in these statements from the Minutes of the China Mission:

"The medical work in the Shenchow Station cannot be resumed properly without a resident missionary doctor. We hope that the Board will soon be able to send a doctor to this field."

"The work at Shenchow was carried on by one foreign nurse and two Chinese undergraduate men nurses."

"Our dispensary in Shenchow gave 12,950 treatments during the year, with Mrs. Hilgeman alone responsible."

"Cholera epidemics made the work very heavy."

"May 12th, Hospital Day, was spent in giving preventive medicines."

"Many cases which had been brought to Shenchow from distant places for treatment had to be refused because there is no physician in Shenchow."

And the name of our hospital in Shenchow is "Abounding Grace Hospital!"



WARD FOR MEN IN HOSPITAL IN CHINA

## "Lift Up Your Heads"

By REV. J. W. BURTON, M.A.

IT is easy in these days to give way to depression. The word itself has a very fixed meaning for us all, and for many it is emphasized by straitened circumstances, and even by actual want. It is fatally easy in our religious life to think that the tide of faith, once at its full, has turned, and that

"now we only hear  
Its melancholy, long, withdrawing roar,  
Retreating, to the breath  
Of the night-wind, down the vast edges drear  
And naked shingles of the world."

We are inclined sometimes, as we look out upon the changing world, so full of strife, uncertainty and confusion, to chant a dismal urge—"Change and decay in all around I see." Change—yes; but not decay. Winter is a change from the tremulous beauty of the summer and from the golden glory of the autumn; but it is not decay: it is preparation for Spring.

"O wind,  
If Winter comes can Spring be far behind?"

We grow weary at times of the restlessness and perplexity of these our days, and a great languor settles on our spirits. An interviewer reported of a great world-leader recently, "He seems to me physically tired, mentally confused, and morally baffled." That seems to be a fairly accurate description of many men in positions of authority and responsibility. And we should be foolish if we imagined that the light and airy optimism which reflected itself in one of Browning's earlier poems—"God's in His Heaven, all's right with the World"—can truly assert with the conditions of our present life. All's not right—and never has been. To the onlooker Christianity has always been balanced on a perilous edge; it has always seemed to be facing a crisis; else it would cease to call forth a vital faith from men.

There is undoubtedly peril in these distressed days—the peril chiefly of secularism, the peril of radicalism, of revolutionary thought and of unbalanced and unrelated action. We cry for bread and men give us stones; we ask for solid reality and they blow for us iridescent soap bubbles.

Jesus, however, faced such a world—a world of impending cataclysm and seeming catastrophe—"distress among the nations with perplexity (how modern the ancient words sound!), the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth." What was His attitude to the things that threatened destruction in His day? Listen to His words: "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." For Himself He saw looming against the brightness of His young life the terrible shadow of the Cross, and He saw His hopes suddenly threatened with eclipse; but His faith in God did not falter. Bravely smiling, He whispered to a group of fearful, timorous men, "Be of good cheer! Peace I leave with you. My peace I give unto you."

The Cross, which seemed to those disciples an unrelieved tragedy, proved to be the beginning of a new life for men. Sin crashed with all its angry weight against Love and broke into defeat; and out of pain and suffering, joy and conquest were born. And it is ever thus. These times of unrest, of threatening evil, and of challenging struggle, are full of meaning for us. It is not the twilight of the gods we see, but the shafts of sunrise, for God has already made Himself for us "an awful rose of dawn." Instead, then, of the moans and groans of despair, let us sing our songs before sunrise. Let us listen to the matins of the prophetic birds which

cheerful notes herald a new day. There is a supreme call to us who believe in God to manifest in these dark and fateful hours a new and disciplined courage. There is need of the flexed will and the stubborn determination to endure, even to the end.

"No easy hopes or lies  
Shall bring us to our goal,  
But iron sacrifice  
Of body, will and soul."

*Sursum Corda*—Lift up your hearts!

As a Missionary Society, we have been passing through some trying days. Possibly only those who have been at the centre of things during the last two years can fully understand the anxiety and strain of the situation, and know the protracted thought that has been necessary as our missionary problems have had to be faced. There were gloomy days when the stoutest might have been excused had they wavered in faith. Perhaps the most trying elements were the facile and almost irritating optimism and the careless criticism of those who did not sense the gravity of the position.

Even now, as we write, the outlook is not inspiring, and the future wraps itself in a heavy cloak of uncertainty; but we must press this truth to our breast—it is God's work and His good Spirit has never yet failed His Church.

We are not in this article making any frenzied appeal for funds. Everyone who reads these lines must, we believe, know the situation sufficiently well to realize that money is urgently needed.

\* \* \*

These are simple but unescapable facts, and we must face them frankly and resolutely.

First, we must be searchingly honest with ourselves. We must realize this, not as a problem for the Church or for the Board of Missions, but as a personal problem for ourselves. Every Christian man and woman connected with our Church must ask this definite question: *Have I given all I possibly can to this great object of winning the World to God?* That we must answer in the light of other legitimate claims, and also of our expenditure upon ourselves and upon our pleasures. It is a fair question and must give an honest reply.

Second, if the answer is an unhesitating yes, then we must put another question: *Is there anyone else whom, by my personal advocacy and influence, I can induce to make a sacrificial offering for this great purpose of Christ?*

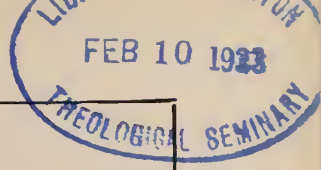
Third, if the answer is a definite and considered No, then a further question comes: *Have I utilized to the full the power of earnest believing prayer that God's Spirit may operate through me and through others, and reveal His purpose hidden behind the present difficulties?*

Probably no one answer will be complete in itself, and as we quietly wait on God for guidance, we shall be led to do more in all three directions.

Lift up your hearts, be not afraid, and God will surely help us to

"fill up the gaps in our files,  
Strengthen the wavering line,  
Stablish, continue our march,  
On, to the bound of the waste,  
On, to the City of God."

*The Missionary Review of the  
Methodist Church of Australasia.*



# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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*All nations whom Thou hast made shall come and worship Thee, O Lord, and shall glorify Thy Name.—Psalms 86: 9.*

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The Christian religion has an ideal of self-sacrifice which demands that men shall sacrifice themselves for others, thus obviating the necessity of conflict. This is really the ultimate moral ideal.

—REINHOLD NIEBUHR.

Our risen Saviour has told us that all power has been committed unto Him, and that, because this is so, we are to go everywhere, reckoning His unfailing power better defense than that which the arm of flesh can provide.

—J. HUDSON TAYLOR.

The earth is weary of our foolish wars;  
Her hills and shores were shaped for lovely things,  
Yet all our years are spent in bickerings  
Beneath the astonished stars.

—NANCY BYRD TURNER.

When we say that it is our belief that at the center of the universe there is a God of love, we are in those simple words giving the key to the whole of truth.

—PHILLIPS ELLIOT.

Oh, wonder-hour when tree and sky  
Heard a lost starveling's lonely cry  
And made of leaf and flower and sod  
A stairway to the heart of God.

—MARY CHANNELL STEVENS.

We have a never-failing resource for encouragement in the missionaries of the past. There is no great name and no great missionary movement that does not have inspiration for us.

—STACY R. WARBURTON.

I still believe in the dignity of the individual and his privilege to go his way unoppressed by the State in the pursuit of the happiness that is his unalienable right.

—HARRY FLOOD BYRD.

We grope when we are in the dark. And that is what the world is doing today. It knows its plight and is trying to find its way out. The world is in the dark because of ignorance, but also because it has refused to face the light.

—CORNELIUS HOWARD PATTON.

I have spent hours in rapt admiration before those most marvelous of stained-glass windows in the Cathedral at Chartres; but as I sit today, and through the windows of this humble little church look at God's color-scheme in sky and snow and pine, I am glad that the glass here is clear.

—ARTHUR V. CASSELMAN.

Our boasted standard of living has meant largely the possession of things. . . . Rather have they got in the way of the spirit, and stifled man's spiritual self-expression.

—WALTER PRICHARD EATON.

So through the clouds of Calvary there shines His face, and I believe that Evil dies,  
And Good lives on, loves on, and conquers all.

—STUDDERT KENNEDY.

The real preacher has the task before him of bringing Jesus Christ into His rightful and indispensable place in the process of our real redemption.

—J. S. DAUCEY.

Love is the glory that never grows old,  
Telling the story a hundred times told,  
Keeping it light where the shadows have rolled.  
All through the length of the day.

—GEORGE MATHESON.

"It is God's world that we live in. He will not see it fail. From age to age His purposes will ripen and His light increase."

---

## The Prayer

**G**RANT us, we beseech Thee, the peace which comes only to those who have laid hold upon the great truths of our holy faith, and made them their own. For Jesus' sake. Amen.



# The Outlook

VOLUME XXV  
NUMBER 2  
FEBRUARY, 1933

# of Missions

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

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## *Achievements of the Kingdom of God Movement*

AS the third year of the Kingdom of God Movement draws to an end it is desirable that the whole enterprise be carefully and critically surveyed and appraised. To undertake this task would be very ambitious. The Central Committee of the Movement has already authorized the preparation and publication of a full report which will be the chief source for any such survey and appraisal. The present purpose is only to give some personal observations and impressions.

(1) The Movement has been of great value to the cause of interdenominational co-operation. In the Central Committee in Tokyo, and in the district committees all over the Empire leaders of practically all the Protestant churches have met together to plan and carry through a united effort to advance the Kingdom of God. However long may be the road to Church Union in Japan, these three years of praying, planning and working together cannot but have brought the goal much nearer.

(2) The cause of Christ has been materially advanced. Great numbers of Japanese have heard the message for the first time. Many have been added to the number of those who "are being saved." Many in the churches have been quickened to new earnestness and activity. The widespread development of rural gospel schools and training conferences for rural workers has been one of the most notable achievements of the Movement. The work of evangelism and character training in Christian schools has been stimulated. A beginning has been made in factory evangelism and city gospel schools. The enlistment and training of lay workers has been notably advanced.

(3) It has secured for the whole Church the invaluable services of great

leaders. Dr. Ebina, just after ten years of service as President of the great Doshisha University, addressed crowded meetings from Kyushu to Hokkaido. Prof. Iwahashi, the blind philosopher, stirred audiences all over Japan both by his powerful and thoughtful preaching and by his own personal fortitude. A host of pastors, teachers from Christian schools, and consecrated laymen, traveled many thousands of miles and brought fellowship and inspiration to churches in remote places, as well as in the larger centers.

Nevertheless, Mr. Kagawa has been the great figure in the whole Movement, as he was its chief founder. He has given practically full time service. By the end of next month he will have given not a mere flying trip, but an intensive campaign to every prefecture in Japan, together with campaigns in Formosa, the Loochoo Islands, Hokkaido and Saghalien. In addition, he has made very important speaking tours in China and America. While the Central Committee has administered over 25,000 yen each year, Mr. Kagawa has not received a cent of remuneration beyond his travel expense and this in the face of falling income from America for the extensive social work for which he is responsible. In spite of serious ill health he has labored in heat and in cold with only two or three months of rest which were insistently demanded by his physicians. Without belittling sound doctrine he has persistently, eloquently and fearlessly proclaimed, with James, that "faith without works is dead." He has not only preached the social gospel, but has himself led in the organization and maintenance of various important co-operative and social service enterprises.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## *The Annual Report of the General Secretary to the Board of Home Missions, January 1, 1933*

THE year which has just closed was an eventful one for the work in which this Board is engaged. It witnessed the end of a triennium, and the meeting of the General Synod last June. To that body a comprehensive report was submitted and the General Synod expressed itself freely with regard to our policies and program. The budget which the Board submitted at that time was reduced by \$100,000, with the explicit understanding that the full amount should be paid by the Church. A Committee on amortization of our debt and that of the Board of Foreign Missions, was appointed. With a view to greater efficiency the Boards of the Church were denied membership or representation on the Executive Committee, and the educational and inspirational phases of the work were reassigned to the Boards. This naturally throws greater responsibility back on our Board, although it may eventuate in better results.

A year ago the Board faced a mounting debt and diminishing income. It, therefore, announced a general reduction in salaries and operating expenses of 10%. But even this did not enable it to balance its budget. In March, along with the Board of Foreign Missions, it launched an Emergency Campaign soliciting contributions of \$5.00 each, but even this yielded only \$30,000. In the meantime, however, the Apportionment receipts shrank more than this sum, so that the financial situation was no better than before. In the meantime the arrearages on salaries to the Missionaries increased, and the hardship which this entailed on these faithful workmen and their families beggars description. All we could do was to hold out hope and promise of better things. At the July meeting the Board adopted the Mortgage Redemption Plan which has now been operative for three or four full months, with results which will be told by the Directors of the Cam-

paign. The Plan has met with considerable favor but it is evident that if the final goal of \$300,000 is to be reached renewed efforts will have to be put forth and perhaps the area of operation greatly extended, although the surface in the Eastern Synod has as yet hardly been scratched. In November came Home Mission Day, when the appeal was for a larger offering to pay these back salaries. Even that appeal has brought only meagre results—scarcely enough to pay the appropriations for half a month.

There are not a few in the Church who, having no conception of the vastness and variety of this work, are wondering how the members of the Staff are putting in their time. I wish to state that all the staff members, as well as the office force, are kept busy at their respective tasks. Problems constantly confront them, perplexing situations arise both in the office and in the field which demand thought, time and labor. Moreover, I submit to you the fact that our efforts to save the financial situation and steer safely through the narrows, for such they are, is by no means an easy job. Lights and shadows have fallen on some of our staff members. Last November, Treasurer Wise lost his devoted wife and helpmeet. For almost fifty years this congenial and companionable couple came down through the journey of life. Mrs. Wise bore four children to her husband, two of whom preceded her to the heavenly world. She was deeply and devoutly interested in the work of the Board and proved a constant mainstay to her husband in the distressing burdens which, as Treasurer of the Board, he is called upon to bear.

The Superintendents and General Workers under the Board have presented reports of their work to the General Secretary.

Dr. DeLong, as Superintendent of the *Church Building Department* has spent a great deal of the fourth quarter of the

year 1932 on the field, attending six of the Fall Classical meetings, at all of which he was given ample time for the presentation of the work of Home Missions; five get-to-gether meetings for the Mortgage Redemption Plan, in addition to soliciting for the campaign within the bounds of Lebanon Classis and other places; trips to Milwaukee and Neillsville, Wis., Norfolk, Va., Dayton, Akron, Canton, Ohio, and Larimer, Penna., all on financial matters; also a number of preaching appointments. He states that on the whole the attitude of the people towards the Mortgage Redemption Plan is good but in too many places the money seems to be too scarce for subscribing many units. Because of our overdue obligations due to decreased receipts the office work in his department, as well as in all the departments at headquarters has been greatly increased.

In the *Department of the East* Dr. Mullan visited 39 of the Missions during the year, several of which were visited more than once. In this department there are 53 Mission charges, of which several will probably be discontinued by action of the Board at this meeting. About eight more might be taken care of without Missionary support and for the most part this is under consideration. All the Mission Churches in this Department are being seriously affected financially and more or less in their morale, by the continued depression and unemployment. In addition to visiting the Missions Dr. Mullan had interviews or conferences with representatives of practically all of the Missions in the office, at Synodical and Classical meetings; and conducted conferences with the Missionaries and their elders at the meetings of the three Eastern Synods. About 30 meetings of various kinds were attended having to do more or less directly with the work of the Board. He likewise visited 19 self-supporting congregations in the interests of Home Missions. He continues to represent the Board on a number of various commissions and committees.

As Secretary of the *Social Service Commission*, Dr. Mullan prepared the triennial report of that Commission to the General Synod. One meeting was held

in 1932, at which a program was outlined for the triennium. The Commission authorized the entrance upon fraternal relations with the Commission on Christianity and Social Problems of the Evangelical Synod of North America. The Commission is cooperating with similar groups and agencies. It was the sentiment of the Commission that the times are not only auspicious to the social message but also present a challenge to the Church for a more vigorous and aggressive program of education of the Church constituencies for the application of Christianity to the solution of our social and economic problems. It was, therefore, the sentiment of the Commission that we should strengthen our social service to the full extent of our opportunities and facilities for doing so. To this end especially we shall promote the new "Social Ideals of the Churches," as adopted by the Federal Council and our own Pronouncements. During the year a number of pieces of literature were distributed.

Dr. Horning reports that in the *Department of the Central West* the Missionary work has been carried on with spiritual encouragement in the midst of growing economic difficulties. In some of the Missions there has been an increased attendance at church and Sunday School, but in all of them there has been a shrinkage in receipts, which, added to the arrearages in salaries from the Board imposes real hardship on the Missionaries and their families. The Missionaries have been patiently loyal but relief too long deferred tends to create an attitude of restive uncertainty. All the Missions are supplied with pastors. The reports at hand reveal an increase of membership in the Department of 5.6%. The average morning church attendance in the Midwest Synod is 43% of the membership and in the Ohio Synod 53%. The average Sunday School attendance in the Midwest Synod is 61% of the enrollment and in the Ohio Synod 58%. The Missions in the Midwest Synod paid 42% of the apportionment and in Ohio Synod 22%, or an average for the Department of 32%. Maywood, Ill., paid \$100% on the Apportionment. The total benevolent

contributions in the Midwest Synod averaged \$3.51 per member and in Ohio Synod \$1.47 per member. The contributions for current expenses in Midwest Synod averaged \$15.35 and in the Ohio Synod \$13.61 per member. The offerings for all causes in the Department averaged \$16.97 as over against the average per member during the previous year of \$21.69. Through a reduction of appropriations and a reconstruction of charges and the going to selfsupport the total reduction in the Board's appropriations in 1932 amounts to \$7,035, of which \$2,740 was in the Midwest Synod and \$4,295 in the Ohio Synod, or a reduction on the total appropriations in the Department of 23%. Dr. Horning delivered 111 sermons or addresses during the year and held 52 conferences with pastors, consistories or other groups, with a mileage for the year of 26,035 miles.

In the *Department of the Northwest* during the last quarter of the year Dr. Bolliger gave more time to routine duties, nevertheless the mileage for the quarter was more than 2300 miles. He wrote about a dozen articles for THE OUTLOOK OF MISSIONS, most of them on the history and present status of our Canada Mission congregations; also began the preparation of five lectures on the Home Mission work of our Church for the Mission House, and in addition presented the work of the Board in a number of congregations.

Dr. Evemeyer, while making no formal report, stated in a letter to the General Secretary, that as the nominal head of the *Pacific Coast* work, the year 1932 has taken more of his time, outside of First Church, than any year since he has been in California. It has been problem after problem, most of which he was able to handle without much reference to headquarters. He states further that the workers are all having a very hard time and in no instance are the obligations to the pastors from the Missions being met with any degree of regularity, but each of them is hopeful and courageous.

Rev. J. Mori, as *Missionary at large* among the Japanese on the Pacific Coast, reports that the economical situation among the Japanese seems to get worse

and worse and affects every phase of the Japanese life, and consequently the work of the Missions has greatly suffered. Mr. Mori started a Sunday School at Redwood City, 30 miles south of San Francisco, which is cared for by Rev. Mr. Saito and the young people of the San Francisco Church.

Dr. Land, the *Harbor Missionary*, states that most of his time is taken up with the problems of a large number of aliens who have come to this country within the last few years, most of whom have been industrious, diligent and useful men and women, well skilled in their profession and who had saved a little money, but the depression has taken all these savings and there is very little hope or outlook for a better future. He investigates every case which comes to him and helps those who are really deserving to the best extent he can with the very moderate means at his disposal. Money has been secured through the liberality of friends and the readers of the monthly paper, *Einwanderer Freund*. He has also received a goodly supply of old clothes and shoes from many friends and is distributing these according to the needs. In addition to this work there are still many cases where he has to intercede with the Immigration authorities in behalf of aliens who are either in danger of deportation or otherwise in trouble. Then, too, he frequently goes on board steamships to meet and assist arriving aliens who are coming over as visitors and who often have great difficulty to prove to the immigration inspector that they are bona fide visitors. Students for our Seminaries fall under the same rule, but in every case he has succeeded in freeing them without bond. The correspondence is still very important, inasmuch as many people write to him about their private troubles and ask advice, some as to money investments, others as to family affairs. Although very few congregations are able to send their contributions as in former years, yet the readers of the paper have never entirely forgotten the work. Many also send their gifts for Christian Institutions in Europe.

Of my own activities, I shall refrain to speak. However, in addition to the many

and arduous duties of the office, such as the correspondence, the conferences and committee meetings, the preparation of reports and statements for the judicatories of the Church, I have been looking after the work among the Hungarians, which is attended by many perplexing problems. I have also related our Board with the Home Missions Council, with the Commission on Evangelism of the Federal Council, and with the Council itself, as also with the Alliance of Reformed Churches and its Western Section, and for almost a year now I have been serving as the President of the Philadelphia Federation of Churches.

It is the financial aspect of the work which naturally gives us the greatest concern. The shrinkage in the receipts of the Board has now gone forward for three full years and the rather drastic reductions and curtailment of the work have not relieved the situation materially. I cannot believe that the failure to pay a fuller portion of the Apportionment is due to a declining interest in Home Missions on the part of the membership of the Church. Nor is it altogether due to the change of the fiscal year, which, however, may be a contributory cause. The decline is chiefly due, I believe, to the economic pressure under which our people are groaning, the scarcity of money among our people, the unmet needs of local budgets, some of which were unduly increased by extravagant building operations. But whatever the cause, the fact remains that our receipts are constantly diminishing, and the tragedy of it may be that when more prosperous times return, so much of the one-time passion for Missions may have subsided, and a revival of interest must be inaugurated anew. It becomes us, therefore, to sustain as far as possible, even in unfavorable times, the Missionary interest and not allow the springs of benevolence to become stagnant.

It is ever becoming a more difficult task to make collections from the Missions whether on the principal of their obligations to the Board or for interest. In many cases the Missions are not able to meet their payments to local banks from which they have borrowed, and the Board

out of its already depleted treasury is called upon to meet these local requirements. In a number of cases the Board is jointly responsible with the Missions in such obligations.

The depression is militating against a successful effort in the field of evangelism. When folks are financially stranded they will be less willing to enter into a relationship which will make demand upon their purses. In many instances, members once in good standing will allow their membership to lapse and thus the number of members gradually decrease, making it still more difficult for the Mission to assume any additional part of their budget. It is incumbent upon the Missionary, therefore, to sustain the morale of his people as far as possible and deepen their religious life even though they have little or no money to give. It is of the very nature of the work in which this Board is engaged that it does not seek its own. Probably this Board more than any other in the Church is seeking to build up the Church so that the other agencies and activities may prosper. We are engaged in a most unselfish enterprise. Our purpose is not to prosper, but to serve. And when our ability is curtailed by reason of lack of proper support we are sorry, not for our own sake, but because we are unable to do the larger work for the Church which we would like to do and which might be done. If only the Church at large could be made to understand this there might develop a more sympathetic attitude towards this work. Naturally, every other interest in the Church suffers in the degree in which the progress of Home Missions is impeded. If, then, the one-time emphasis of our work, viz., that of establishing new Missions and building new churches, has temporarily to be held in abeyance, the main purpose of Home Missions, viz., the Christianization of America must not be allowed to be obscured or deflected. The methods, the strategy of the work, must be changed, but the principal purpose must be maintained.

While the general tenor of this report is not as optimistic as I would like to make it, it is most gratifying to be able to report that recently several very hand-

some bequests have come to the Board showing that members of the Reformed Church are not wholly unmindful of the needs and claims of Home Missions. Recently, through the wills of Mrs. Kiesacker and Mrs. Snively, of Greencastle, the Board came into possession of the balance of the legacies, \$540, the total of which amounted to \$14,790. Also Dr. Nevie Detrich, of Waynesboro, bequeathed the residue of her estate to the Board of Home Missions, the Board of Foreign Missions and the Phoebe Deaconess' Home at Allentown. Eventually, anything from ten or twelve thousand dollars

will come to this Board, \$2,000 of which came since January 1st. The Board will also share in the estate of the Leighteys, of Mt. Pleasant, Pa., and within the last few days received a Church-building Fund through the will of John C. Davis, of Huntingdon, Pa. Other legacies in the form of Church-building Funds approximating \$7,000 were likewise received during the year.

Encouraged by these rays of light upon an otherwise dark sky we go bravely and resolutely forward. We must hold steadily on, tomorrow it will be better.

CHARLES E. SCHAEFFER.

### *The Reformed Church in Winnipeg and in Manitoba*

THEODORE P. BOLLIGER

THE earliest representatives of the Reformed Church to arrive in the frontier town of Winnipeg, about forty-five years ago, came from one of the crownlands of Austria, known as Galicia. In the homeland the Lutheran and the Reformed believers had lived peacefully side by side in the same congregations, barely conscious of any distinctions; for the pastors never emphasized denominational differences, but served all alike. At most, the baptismal certificates stated that the parents were of the "Helvetic," or the "Augsburg" confession, and in receiving the holy communion, some preferred the bread and others the wafers.

Soon after arriving in Winnipeg, and in the districts to the south of Winnipeg, the Reformed people discovered that the situation was quite different in the new world. Winnipeg was still a raw, frontier town, surrounded by vast expanses of prairie and timberland, and had only one small, German congregation, which consisted of Baptists. Thereupon, the Reformed and Lutheran people joined hands, organized a congregation, and built a little church; after agreeing together that the congregation should be called Lutheran but that the relations of the two denominations should be the same as they had been in the fatherland. But already on the day of dedication, the new minister who had been called made it plain that the congregation was to be Lutheran and for Lutheran believers, and furthermore,

if the Reformed desired to be members, they would have to become Lutheran. Thus, the Reformed people were excluded. They had indeed heard that there was a Reformed Church in the United States, but no one knew to whom they should write for aid. In this extremity, one of the men wrote to his pastor in Josephsberg, Galicia, for advice; he in turn wrote to Rev. Paul Sommerlatte, who was then the Harbor Missionary stationed in New York, and Rev. Mr. Sommerlatte communicated with the German Home Mission Board. This Board, in 1892, and again in 1894, sent Rev. H. W. Stienecker to visit the Reformed people in Winnipeg and the surrounding territory. Each time, he spent a brief period in Canada, preaching, instructing the children and baptizing the infants; but it was not until the year 1896, that the Rev. L. W. Zenk was commissioned to go to Winnipeg, gather the people together and organize them as a congregation. This was done on August 23, 1896, and the new congregation received the name Evangelical Reformed Zions Congregation. Two months later, the Rev. William Hansen, seventy-two years old at the time, became the pioneer pastor of the Reformed Church in Winnipeg.

From the report which Rev. Mr. Hansen made to the Board, I will quote this description of his activities during the first months. "On November 14, 1896, on Saturday afternoon, I arrived at Win-



SALEM REFORMED CHURCH, WINNIPEG, MANITOBA, CANADA

nipeg. It was a bitter cold day, 37 degrees below zero. No one was on hand to meet me at the station; for my letter addressed to the elder had never reached him, because he had moved. After a long search, I finally located a woman who belonged to the congregation, and thus got into touch with one of the deacons. That evening all of the members were notified, a hall was secured, and on Sunday morning a little congregation of thirty souls gathered together. A hearty welcome awaited me. Tears of joy glistened in many an eye, and with one accord the people rejoiced because—Now at last, we can worship according to the faith of our fathers. John 3: 16, was the text of the first sermon. During the following days, accompanied by a member of the consistory, I visited all the people and discovered about twenty families.”

A permanent hall in which to hold the services was secured; immediately a Sunday School was organized; and when Christmas Day arrived, old and young rejoiced together in a happy service. During the ensuing winter, a large number of German-speaking immigrants reached Winnipeg — as every steamer from Europe brought fresh arrivals. Missionary Hansen worked to the very limit of his strength. In spite of his age, he calmly reported, “Often I was on the streets all day long, though the winter was bitterly cold and temperatures as low as

forty and fifty degrees below zero were not uncommon. I had to help everywhere. In the hour of sickness, I helped to secure a doctor and the necessary medicine; in case of death, I had to make the funeral arrangements and conduct the services; where there was no money, I had to find food, lodging and work.”

Such devoted service brought quick results and the membership of the congregation grew. Though these beginners were nearly all poor, the desire for their own place of worship soon manifested itself. The Church Erection Fund of the German Synods gave a loan of \$1000, the people themselves raised a like amount, a member of the congregation was able to give another substantial loan, and on November 6, 1898, the new church was dedicated, though a debt of \$3000 still hung threateningly over the congregation. The Rev. Mr. Hansen continued to serve the Zion's congregation for another year after the dedication, and at the same time visited half a dozen scattered groups of Reformed people within a radius of about seventy miles of Winnipeg. After his resignation he devoted his entire time to this large circuit, riding by railroad, wagon and oxcart, or even walking. Several promising congregations were organized, and were served by Rev. Mr. Hansen almost to the time of his death, at the age of eighty-eight years. Unfortunately, no men could be found who were ready

to take up the task laid down by Rev. Mr. Hansen, and this entire field was abandoned to other denominations.

Soon after Rev. Mr. Hansen left Winnipeg, the Rev. A. Heinemann became his successor. A parsonage was built, the membership grew to three hundred, the debt was paid off, and within six years the congregation went to self-support. However, the development of the neighborhood was such that a strong movement for relocation soon arose, but the members of the German Home Mission Board believed that in a rapidly growing city like Winnipeg, it would be a better policy to organize a second congregation in another part of the city. This led to the organization of the Salem's Congregation in 1907, which carried away the majority of the members of the Zion's congregation. Zion's congregation continued for a period of years longer, but was constantly going backwards. Finally, the Classis dissolved the organization and the property was sold.

Salem's congregation has struggled with many financial difficulties, for the building of a church and parsonage placed a heavy burden upon the people. Largely by means of an interest-free loan from the Church Erection Fund and a gift of \$3650 from the Forward Movement funds, the debt has now been reduced to manageable proportions. The church presents an inviting appearance and has a seating capacity of about five hundred.



PARSONAGE OF SALEM CHURCH,  
WINNIPEG, CANADA

The property is kept in good repair. An active Ladies' Aid Society has been a great help throughout the years. The Young People's Society, under the direction of the pastor, has rendered efficient aid; among other services, this society and the Sunday School presented the congregation with a pipe organ. The Sunday School has an adequate corps of workers. The pastor each summer conducts a daily vacation Bible and German school for a month and more.



DAILY VACATION BIBLE SCHOOL OF SALEM CHURCH, WINNIPEG, CANADA,  
REV. C. D. MAURER, PASTOR



Rev. C. D. Maurer, the present pastor, went to Canada immediately after graduating from the Mission House, fifteen years ago. Four years were spent in the Grenfell charge, and the last eleven years he has served in Winnipeg. Under his judicious and cautious leadership, the number of members has increased, the debts have been greatly reduced, a new

parsonage was erected three years ago, the property has been improved and is kept in excellent shape, the standard of the Sunday School has been raised, and the daily vacation German and Bible school has become a regular feature of the church's educational activities. As soon as the debt is paid off, I expect to see this Mission go to self-support.

### *Annual Meeting of the Board of Home Missions*

The Board of Home Missions held its annual meeting in Philadelphia on January 12-13. All the members, except Dr. Coblentz, were present. A number of very serious problems confronted the Board. The principal one pertained to the present financial situation. The Treasurer's report revealed the fact that only \$184,000 had been received on the Apportionment for the year 1932, which is \$60,000 less than the amount received the previous year. This was cause for very serious reflection. The steadily decreasing receipts of the Board for the last four years are shown by these figures:

In 1929 the receipts were \$337,000

In 1930 the receipts were \$291,000

In 1931 the receipts were \$243,000

In 1932 the receipts were \$184,000

This shows a decrease of 23% over the previous year and a total of only 36% of the Apportionment. As a consequence there is owing to the Missionaries for back salaries about \$100,000. If our people had maintained the rate of giving as of 1929, the Board would have received \$200,000 more in these three lean years and would thus have been able to pay its Missionaries up to date and to reduce its indebtedness by about \$100,000.

The Board faced a very serious task when it came to fixing the appropriations to the Missionaries for the current year. It endeavored to balance its budget based upon the receipts of 1932, and reduced the amount to be appropriated by \$26,000. It took the action of the last General Synod seriously, viz., that by fixing the Apportionment at an amount within the reach of all, greater effort would be put forth by our congregations to pay the full amount. The year upon which we have just entered will show whether or not the Board was justified in acting on this supposition.

Eight of the Missions went to self-support viz:

Palmerton, Pa.

Bethanien, Philadelphia, Pa.

Bethany, Butler, Pa.

Olney, Illinois.

Wilton Junction, Iowa.

Hungarian, South Norwalk, Conn.

Hungarian, East Chicago, Ind.

Hungarian, Burnside, Chicago, Ill.

Messrs. Speer and Wheeler, the directors of the Mortgage Redemption Campaign, reported that approximately \$80,000 had been subscribed. It was decided that the campaign should be carried on until the goal of at least \$300,000 has been reached.

The Treasurer reported that \$9,347 had been received through the Home Mission Day Offerings, which represents just about one-half of a month's salaries to the Missionaries. All of this money has already been sent to the Missionaries.

In the Church Building Department the gross receipts amounted to \$91,837.35. Of this amount \$6,261.23 were received as legacies, \$14,829.25 as Church-building Funds, and \$37,189.24 as interest and on principal of the debts of the Missions to the Board. No new building projects were launched. The Treasurer also reported that \$15,100 of the Serial Coupon Bonds of the Board have been redeemed. This is the equivalent of a Sinking Fund which the General Synod instructed the Board to establish to retire these Bonds.

It will be observed from the narrative of these facts that the Board followed as conservative a policy as possible and exhausted every effort to make the money supplied by the Church go as far as possible without too great injury to the work itself.

The Woman's Missionary Society has been a constant supporter of the work.

During the year it contributed \$39,642.07, of which amount \$8,000 was in the form of Church-building Funds.

The Board was deeply sensible of the great importance of the work which is entrusted to it. As the work of Home

Missions is advanced or retarded, every other interest in the Church will prosper or suffer. This work, therefore, makes a fresh appeal at a time when the Church faces either the greatest opportunity or the gravest peril in this generation.

### *Observations of the Treasurer*

J. S. WISE

**I**N these trying times I often find myself compelled to change a well wrought out program for the day because of a single letter in the morning's mail. An unexpected demand, that must be respected, often upsets all plans and purposes, not only for the day but for weeks and months to come. Of course, when times are good, these nerve-racking experiences can be reduced to a minimum, but now they happen daily. Practically every mail contains duns, appeals and threats. One can not always follow his own inclinations and respond to the appeals by ignoring the duns and threats. Disaster must be avoided and the task becomes harder and harder because of a decreased income. The Apportionments alone have dropped \$60,000.00 in 1932 below the low level of 1931. This drop increased the Deferred Salary Account by practically the same amount.

All the other demands made upon the treasury for expenses, reduction of bank loans, etc., were taken care of through specials of various kinds. The outstanding accomplishments of 1932 over which I am rejoicing are the fact that the Board's credit has been maintained and the Debt Redemption Fund of \$300,000.00 is gaining momentum and gives promise of success.

Sometime ago one of the quite familiar expiration notices for a note coming due, was accompanied with the following statement:—"Your loan is good, slow, doubtful, or bad. If you are making regular payments on the principal, and meeting the interest promptly, it is good. Otherwise it falls in a class which makes it subject to criticism by the Bank Examiner. Your Bank wants all loans to be good."

By changing a few words that statement can be applied quite readily to the benevolences of the Church through the

Apportionment. General Synod fixes the amount and divides it among the Classes. The Classes in turn divide it among their congregations with the usual urge of *payment in full*. Consequently, the Congregation is either good, slow, doubtful or bad in so far as it measures up to its Classical requirements. It is a mistake for any congregation to evade its Classical obligation or excuse itself on the ground that it does not approve of all the actions of the Boards whose members were elected by the General Synod and instructed to supervise and carry out the work for which these Boards were created. From my association of more than twenty years with the members and officers of all the Boards, the Board of Home Missions in particular, I am firmly convinced that all of them have rendered the most efficient service to the Church that they were able to do with the limited incomes that were placed at their disposal.

After all, in whatever class your congregation may find itself; whether good, slow, doubtful or bad, I am sure the deplorable condition which now confronts the Boards can be corrected promptly and easily as soon as every congregation gets behind the general program of the Church with its loyal cooperation and support. Without that our whole Christian civilization is at stake!

General Synod after spending many hours in deliberation fixed with practical unanimity the Apportionments for 1933 as follows:

|                           |              |
|---------------------------|--------------|
| Home Missions.....        | \$348,786.00 |
| Foreign Missions .....    | 344,490.00   |
| Christian Education ..... | 58,165.60    |
| Ministerial Relief .....  | 80,137.20    |

It also said:

"That Synod remind the Classes and congregations that the Apportionments recommended should be considered as the

minimum of their benevolent obligation. That this Synod take sufficient time to engage in a season of prayer and ask God to let His richest blessing rest upon the work of our Boards and their staffs. That every delegate take upon himself the duty to go home and instill the spirit of this Synod into every pastor, every layman and every congregation so that all the apportionments may be *paid in full during the next triennium.*"

That is the deliverance of General Synod, made up of representatives from every Classis and each Classis in turn is made up of representatives from every congregation. In the light of all this, where does your congregation and your Classis stand? Complete loyalty means no less than 100%. The average receipts for last year netted the Board of Home Missions 36%, Foreign Missions 35%, Ministerial Relief 40%, Christian Edu-

cation 33%. Is that satisfactory to all of us?

"Your Bank wants all loans to be good," may be all right for the Bank, but if we want to escape the criticisms of the Supreme Examiner, the one in whom we trust and to whom we owe the finest type of loyalty, we must by all means express our loyalty in no lower terms than those requested by General Synod.

During the depression we have catered entirely too much to our fears. Someone has truthfully said: "Fear not that thy life shall come to an end but rather fear that it shall never have a beginning."

Let us rather adopt the policy of the late Dr. Frank Crane who said: "Up! Face the future! Whatever the past has been, let it nerve you to spend your remaining days in faithfulness and loyalty to your better self."

### ***The Social Service Commission***

JAMES M. MULLAN, *Executive Secretary*

### ***The Relation of Public to Private Care of Children***

C. C. CARSTENS

*Executive Director, Child Welfare League of America, Inc.*

ON July 1, 1930, 23 per cent of the dependent children cared for away from home were in foster institutions and agencies conducted under public auspices, leaving 77 per cent living under private auspices. Those being aided through mothers' aid, also from public funds, numbered almost as many as those cared for away from home. In a number of large cities and populous States many children cared for under private auspices were supported in part or entirely from public funds. Just as the relief load has in large measure become a public burden during the last few years, and especially during the depression, so also has the care of dependent children been laid increasingly upon tax funds. There are no exact figures, however, of the extent of public support of dependent children but the total is approximately 75 per cent.

Boards of directors of some private agencies have raised the question as to

whether all dependent children should not become public charges. In some counties and cities this is practically now the case. It is important, however, to see what the effect of such a policy is likely to be. It is not inherent in either public or private service that it shall be either good or bad, but whether the service be public or private we need not expect good service unless there exists in a city, county or State an informed public opinion regarding the methods of child-care that will bring the best results. On the basis of a good deal of experience there is probably no better way at present to get good results than to have also an alert private agency that insists on good standards of work and that is a friendly but fearless critic of the care which is accorded to children, whether it be public or private. (From the Child Welfare League of America Bulletin, December, 1932.)

(See Other Article, Page 55)

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## *Who Will Fill Her Place in China?*

DEATH came as a sweet relief to our faithful missionary nurse, Miss Sara E. Krick, on Friday, January 20, 1933. Why her sun should go down at mid-day we fail to understand. Truly, a useful life came to an abrupt end. It is one of those inscrutable providences which the Lord only can interpret. Now we see through a glass darkly, but then face to face.

Miss Krick went to Yochow City, Hunan, China, in 1923. During the internal troubles in the province of Hunan, she, with other missionaries, came home to America, and served as a visiting nurse in the Lebanon Valley district, covering Womelsdorf, Robesonia and Wernersville. Her heart was still in China, and at the call of the Board of Foreign Missions she went back to Yochow City in August, 1929.

The three years of her second term in China were full of strange and sad experiences. Some of her time was given to the restoration of the hospital and the re-opening of the training school for nurses. During the flood relief work in 1931, Miss Krick was invited to lend a hand in an emergency hospital for flood refugees at Wuchang.

For months she was a great sufferer from a malignant type of malaria. After the urgent advice of physicians she returned to America on November 6, 1932. She spent eight weeks in the Methodist Episcopal Hospital in Philadelphia, of which she was an alumna. Too much praise cannot be given to the Hospital and especially the Alumnae for their gracious ministry during her stay there. The joy was given her to be with her mother in Reading, Pennsylvania, for two weeks before the call came from the Master Whom she loved and served, "Come up higher." She fell asleep in Jesus early Friday morning, January 20th.

Funeral services were held in Calvary Church, Reading, on Tuesday, January



MISS SARA E. KRICK

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24th, in the presence of a large and sympathetic congregation. The ministers officiating at the impressive service were the pastor, Rev. Albertus T. Broek, Rev. Charles E. Creitz, President of the Board of Foreign Missions; Rev. A. V. Casselman, former pastor of Calvary Church and Associate Secretary of the Board, and the writer, who delivered the address.

The letters of Miss Krick are windows to her soul. Two years ago, about this time, she wrote to me, "It would be wise to have you here now for a little chat. Always you can understand and offer helpful suggestions, and ours is a situation in great need of deep wisdom. Life here is difficult and interesting, with plenty of problems, and strong walls to test one's mettle. Here we must work without thought of satisfying rewards, and learn to glory only in the strength to strive." A year ago, to show her confidence in the Chinese, and her sympathy for them and us in the period of depression, she wrote, "China from long experience has learned how to worry along through troublous times. We of the West would get busy and do something about it, but not so in China. She just simply adapts herself to hard luck. We here feel

very sympathetic with the hard times most people are having at home these days. Poverty and starvation is part of the normal existence in China. Even people who are not necessarily poor, have not enough to eat, and we lose too many of our Christian workers through tuberculosis." In the last letter, written to me from her home, on January 5th, she expressed her grateful appreciation of the hospital treatment in these words: "All during my illness both in China and here, I have had such good care, and so often have wondered why it should be thus, while Chinese die by the wayside for lack of care, due to lack of money and knowledge. Is it because we have invested more money in our lives and have learned to work and perhaps serve? Does the Lord love and care more for those who

are so educated? Is Christianity the religion of prosperity and enterprise?"

It will be a wonder to me, if there are not some people who have thought it, even if they did not say it, "Sara Krick made a big mistake by going to China. If she had lived at home she would not have died." That was not the spirit and ambition of this servant of Christ. She lived to serve others, and her desire was to devote her time and strength where she could accomplish the most good. God's gifts were given to her to use, to improve, to help, and she knew it. Herein is the secret of growth in the spiritual life and the hope of immortality. It is the giving of life to those in greatest need that adds an imperishable lustre to it. He who lives for self alone, and not for others, dwarfs the possibilities of his being. *We live no more than we give.*

ALLEN R. BARTHOLOMEW.

### *Elder Kanesaburo Yoshida*

**A**MONG the Christmas and New Year Greetings from Japan was the photo of the oldest member of our Japan Mission, Kanesaburo Yoshida.

In the spring of the year 1884, my second year in Japan, our first missionary to Japan, Rev. Ambrose D. Gring, came to me one day and said that he was asked to come to a village, Koshimaki Mura, to baptize two Christians; would I not accompany him on the trip? So on a rainy morning in jinrikishas, each one drawn by two men, for a distance of some twenty miles, we arrived at the home where lived the two candidates for baptism, husband and wife—Mr. Yoshida and wife. In the evening of the same day a public meeting of preaching and baptismal service, was held in the yard of the Yoshida home where the baptism took place. (For a full account of that meeting see the author's book, "Forty Years in Japan," pages 56, 57.)

It was a remarkable meeting made up of farmers of the community and their families. These two persons were the first Christians of our Mission in that province—Saitama Ken, where there are now seven or eight preaching places—I think one or two of them self-supporting,

This Yoshida family is an unusual one. The immediate family consists of parents and, I think, four children—two sons and two daughters. One of the sons is Rev. Kikutaro Yoshida, graduate of Lancaster



ELDER KANESABURO YOSHIDA

Theological Seminary, now pastor of our congregation at Omiya, Saitama Ken. One daughter, one of the first graduates of Miyagi College, Misawa San, is the wife of a Presbyterian pastor. A brother of the Elder was for a time pastor of our first church in Tokyo and for a number of years pastor of several of our Japanese congregations in California. A sister was a Bible Woman in Tokyo in connection with another mission. The Elder, though a farmer, was something of an Evangelist. For a time he attended classes in the Theological School of the Presbyterian and Dutch Reformed Missions in Toyko, and when his own church, Koshigaya, was without a pastor he kept the work going. He was a faithful earnest Christian and a Church worker. As a father he saw to it that all his children were professing Christians and through his influence his brother and other members of the family entered the Christian fold. Of him it can truly be said, "He was a bright and shining light." This son who sent me the photograph writes that his father is now 85 years of age.

Lansdale, Pa. J. P. MOORE.

### *Missionary Depression*

A RECENT letter from Missionary G. W. Schroer, of Morioka, Japan, gives us a new and original spelling and emphasis of the familiar word "depression." It is found in the last paragraph of this interesting letter:

"The bringing in of the sheaves in a spiritual sense has kept pace with the rice harvest in Japan. Last month, Rev. Muroi, of Hizume, invited me to come to baptize six people. That Sunday evening, as I entered that quiet little country town it was bathed in glorious autumn moonlight. Even though the greater part of the people in Hizume have not yet been moved by the power of Jesus, there are a few who have found the light. At the beginning of the services, Rev. and Mrs. Muroi's two children were baptized. Before that small congregation of seven the pastor and his wife promised God that they would put forth every effort to help their children follow and love their Lord and Master Jesus Christ.

"That night there was an air of excitement among the members present in the little church. There would be in any church where the church membership was to be increased by fifty percent in one evening. Here in the front row were four young men who wanted to be baptized. They did not want to be baptized because others wanted to be baptized but because they desired to be Christians—followers of Jesus, their Saviour, even though they would be persecuted. During the services I called their attention to the fact that many people are of the opinion that there are two kinds of Christians.



MEMBERS AND FRIENDS OF THE CHURCH AT T  
CHAPEL, C

namely, active and inactive, yet before God there is only one kind of a Christian. So I urged them to put forth every effort to win another one for Jesus like their fellow Christians in the Ichinohe Church, sixty miles north of Hizume had decided to do. I trust that these young men whom I baptized will keep the faith they expressed that evening and win others for Christ.

"By the time this letter reaches you Thanksgiving will be at our door. God has blessed our work, and given us health and strength to continue in His vineyard. He has also given us a deeper trust in Himself that has kept us from worrying too much about how things will go when we have been 'salary-less' since September first, and Mission appropriations that have come to us have only been sufficient to pay the Japanese workers who live from hand to mouth. In spite of problems and 'dePRESSiON' we are pressing on, conserving in every possible way so that our work for the Master may con-

joy to the 80 members and their friends. Among the missionaries in attendance we note Rev. W. Carl Nugent, of Yamagata; Rev. Carl D. Kriete, of Sendai; Rev. George S. Noss, of Aomori, and Rev. Marcus J. Engelmann, of Wakamatsu.

### *Re-Thinking Missions and More*

"RE-THINKING MISSIONS"—the book which constitutes the report of the Commission on Appraisal has created a great deal of thought and discussion on Missions during the past few months. Surely we welcome this, for the attitude of Poor Pa when he said, "I've a notion to quit helping the heathen. It don't benefit me to enlighten 'em because I haven't got any cigarettes an' gasoline to sell 'em after they're enlightened," had become all too common. Missions are too vital a part of the Church's program to neglect in our thinking. So whether or not we agree with the general view of Missions and the recommendations presented in this report, let us be thankful for the fact, which is here once again so strongly laid upon our hearts, namely, that "Missions are not a choice in the Christian Church, but an *obligation*; they are the profoundest demonstration of the Spirit of Jesus Christ, and to ask whether Missions are to go on is the same as asking whether goodwill shall go on."

Jesus came to bring goodwill among men by bringing the good news of God and His love. Can *we*, (now think of it) can *WE* really consider ourselves as followers of Him without an unquestioned consecration to this same cause—the spread of goodwill among men by bearing witness of the good news of God and His love to men? Is not the very quality, as well as the quantity, of our Christianity judged by our interest in and consecration to this task? *Yes*—to fail to do all in our power by word and deed, by life and gift, to develop and extend this Good Will of God among men is a sin against Him.

Foreign Mission Day will again be observed in our Church in February. May it be for each pastor and member in our fellowship not only an occasion but also an opportunity for an honest re-thinking



YAMAGATA, JAPAN, AT THE DEDICATION OF THE NEW CHAPEL, OCTOBER 15, 1932

tinue in Japan for His sake. Surely God will provide."

### *New Chapel at Tsuruoka*

The congregation at Tsuruoka, in Yamagata Prefecture, Japan, had waited a long time for a chapel. It was organized in 1888. The dedication of the new chapel on October 15, 1932, brought great

of Missions—Yes, and *MORE*—for a re-thinking of what we have done and are doing for Missions. How few have come from the bosom of our Church to devote their lives to this cause, and how meager have been our gifts—one-tenth of one per-cent of our average income, so we are told!

What do Missions really need today—re-thinking? Yes, and *MORE*. They need, as was recently said by Dr. Kenneth J. Saunders, "a revival of Christianity at home, and a new breath of the Spirit of Christ." This calls for a heart-searching examination of ourselves and of what we have done. We need to return to God and humble ourselves in His presence, as we think of how the building of His Kingdom among men is today being checked, and in many places crippled, by failure on our part to do all in our power for it—by our lack of the breath of the Spirit of Christ. Enlistment of life and resources cannot be expected until there is *surrender* to Christ. Why are missionaries, in this time of crying need, giving of their very bread and butter for this cause? No—it's not because of their abundance. Don't fool yourselves. It's

because they have made a surrender, and can't do otherwise.

Not a few denominations have been guilty of over-expansion in their missionary program, and consequently they have had to re-trench drastically. Our own Church expanded gradually and cautiously. We, too, must welcome the opportunity of the present crisis to make changes, and must dare to make them out of justice to the church at home and to the growing church on the field, but we should not be compelled to re-trench. Let us be distinctive for once at least as a Reformed denomination, and not do as others have done. Let us refuse to re-trench. This is possible if all of us make sacrifices because we have surrendered to Christ.

Our generous support, in this time of crying need, will be an evidence of our renewed loyalty to Him and His Kingdom. We may not be able to do what our hearts prompt us to do, but our mite may mean more than a million. The Japanese proverb says, "If you would climb the top of the peak that pierces the sky, there is a way." So there is a way for us to do the difficult. It is Christ's Way.

I. GEORGE NACE.

### *The Training of Rural Ministers in China*

By PROF. FRANK WILSON PRICE, Nanking, China

**E**IGHTY-EIGHT per cent of China's population live in towns with a population of 10,000 or less. At least seventy-five per cent live in market towns, villages and hamlets. Only six out of a hundred people reside in cities of over 50,000 population. China is pre-eminent-ly a rural nation.

And yet twenty-four per cent of Protestant Christians live in these larger cities. The proportion of Christian workers is still higher. According to the 1922 Survey Volume (and the situation has probably not changed much since then) thirty-four per cent of Chinese workers and sixty-six per cent of the foreign missionary force reside in the large centers.

To say that thirty-four per cent of Chinese Christian leaders and sixty-six per cent of Protestant missionaries are trying to evangelize only six per cent of

the total population of China is of course not correct. Christian evangelism and service reach out from the cities into the surrounding towns and rural communities. Missionaries and Chinese workers have planted and nurtured country as well as city churches. At least 10,000 out of the 15,000 organized congregations and evangelistic centers counted in 1922 could be classed as rural, and it would be safe to say that considerably over half of China's Protestant Christians are rural folk.

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Although rural conditions in China and problems of the rural church in China differ in so many ways from those in Western countries, yet the West has much to give China. Tested methods of investigation and experimental techniques can be applied to various situations. There



is much which the rural church in China can learn from the experience of progressive rural churches in other lands, from rural studies in Western theological schools, from the best rural life movements, from valuable experiments in rural service, and from institutions and organizations which are studying the problems of rural missions. Exchange professors from rural church departments of Western seminaries could bring fresh stimulus and ideas into rural training in China. Missionaries and Chinese Christian pastors or teachers with gifts for and experience in rural church work would gain much from further study in agricultural schools and rural church courses abroad and from observation of various types of rural evangelism, education and service. Such workers upon their return to China would make a larger contribution to the training of rural ministers and laymen and to much needed research and experimentation.

A new day is dawning for the rural church in China, and one reason for hope is the changing attitude of many theological schools toward a better and more specialized training for rural ministers. The School of Theology at Tsinan is making significant advances. The Union Theological Seminary at Canton is seeking to link its program more closely with rural needs. Other schools are considering changes in the curriculum for men and women who plan to enter the rural field. Plans for coordination of theological and agricultural training are being discussed.

As an illustration of what Dr. Butterfield calls the new and "intense desire to recast the processes of training efficient rural pastors" and of the new experimental attack upon rural theological education, I shall describe briefly some of the plans and hopes of Nanking Theological Seminary with which I am most familiar. This Seminary has committed itself to a specialized type of training for rural ministers and preachers. The method will have to be worked out by careful study and experiment. A beginning is being made toward the application of the principles stated above. Within five years the

Seminary hopes to provide an all-round preparation for leadership in smaller and larger rural parishes. Part of this preparation will be given at the Seminary in Nanking, part at the University of Nanking School of Agriculture, and part in the country amid thoroughly rural surroundings. With funds given by Dr. T. H. P. Sailer, of New York, a rural training school, built in simple country style, is being erected upon a thirty *mow* farm at Shunhwachen, thirteen miles from Nanking. Shunhwachen is the market center of a typical rural community of fifty odd villages and nearly twenty thousand people. Here Seminary students majoring in rural work may live for weeks or months, studying rural society, practicing simple agriculture, observing the work of the Shunhwachen rural church, helping in agricultural extension work and in mass education, and having opportunity for preaching and personal work among the village folk of the Shunhwachen community parish. The pastor of the little church is an unusually gifted young graduate of the Seminary with years of experience in rural work. In this church and parish some interesting and, we hope, significant new methods and experiments are being tried. A five-year program emphasizing people's schools, graded religious education, mutual help and community service, the training of voluntary leaders and steady progress toward self-support, has been launched. The church program will be one which, we hope, can be duplicated in hundreds of other rural communities. The church will serve as both demonstration center and laboratory for students of the Seminary. Rural training will be under direct supervision of the Seminary, with the valuable assistance of several professors from the University of Nanking School of Agriculture and of the local pastor. The training school will be used in winter for an experiment in training of church members from Shunhwachen and other nearby parishes to be village leaders and voluntary workers—a school similar in aim to Kagawa's Peasant Gospel Schools in Japan. The Rural Church Department of the Seminary will make it possible for students to

study this experiment and others, and to receive an important part of their training in a rural atmosphere. As the staff of this department grows and plans for co-operation with the University of Nanking are better developed it should be possible to offer an increasingly special-

ized and effective training for rural ministers.

We believe that the rural church in China calls for this new type of leadership and that the next decades will see many choice Christian youth responding to the call.

### *Busy Days at Baghdad*

November 17, 1932.

The house is empty and silent; the babel of young voices, speaking in Arabic, Armenian, Turkish, French and English, has gradually subsided as group after group disappeared through the open door, into the narrow lane which leads to the big thoroughfare of Baghdad, now named Rashid Street, after Haroun el-Rashid. It grows dark quickly and early, and as I paced the balcony of the court I could look up into the starry heavens, so brilliantly starred.

This meeting of the Baghdad Girls' Club was our fourth meeting of the year and the best, for we are now right—right in members, right in divisions, right in study; and as I walked to and fro I linked the present with the beginnings and the contrast was my great reward for these years of intimate contacts. This was a great meeting, great in generous spirit, great in desire to serve, and great in eagerness to learn.

The girls have been pushing to enter the club this fall and, not only did girls come to the house themselves requesting admission or send intermediaries, but they persuaded the members to bring them to the meetings, so that we had forty girls at each of the first two meetings. At the third we forbade any to come but regular members and a few that were to be accepted. At that meeting we transacted business and established ourselves on a firm footing.

We found that we had to balance our quotas between the three communities, Moslems, Jews and Christians. I challenge any group in America to show a finer spirit. The Membership Committee is composed of young married women, the wife of the Director of Revenues, a Jewess, and the wife of the Minister of Finance, a Moslem. They brought this

report: The Jewish quota is full; therefore no Jewish girl can be admitted—a blow to many, for many wanted to enter. Then they proposed the names of Christians and Moslems to fill their quota, and the report was accepted without a dissent!

At this meeting we also decided to attempt a larger social service work than clothing ten poor girls for school and assisting in welfare work. I had visited the Health Department and, as a consequence, the Social Service Committee decided to accompany the visiting nurses on their rounds to see whether we could adopt any poor families.

At this meeting, for the first time, I heard one of my girls lead a devotional meeting. She was a Christian. Our lesson was about Helen Keller, and she spoke of the inner vision and led in a free prayer. It was touchingly done. This week a Jewish girl spoke on "Friendship," and rose and offered a free prayer. It also was touchingly done. I marveled at both, for it was not lip utterance, but an expression of a deep and sincere feeling.

But you must have a peep into this last meeting. After the devotions and the business we actually got into full working swing. Section One remained in the living room, and while I was busy getting Section Three started, the girls opened the tables we had brought with us and seated themselves on both sides of the line with notebooks and pencils to study "Man's Great Adventure." Outside, on the balcony, Mrs. Baker's group seated themselves about a table intent on learning more English and with it much besides. A few beginners in English were seated in the office with their teacher. Do look on us! What do you mean by the sea of time, the leader of Group One asked, and

eager voices readily responded, for all had studied hard. I looked out and saw the heads of the girls of Section Two bent over their books absorbingly. The lesson over, the babel began. You will be interested to know that the week before we studied the League of Nations, while the week previous we discussed "How to Meet the Incoming West."

There were some other meetings at the house that may interest you. We decided to attempt to gather the mothers of the first and second primary into a sort of Parent-Teachers' Association. The mothers were first invited in three different groups, but the first Monday in December all the mothers will come together to listen to a talk. Out of these meetings grew another fine thing. The parents are co-operating with the school to provide the children in our lowest grade with milk in the middle of the forenoon. The children gather about a table and before each child there is placed an enameled mug filled with milk that has been boiled in our school kitchen. Every little fellow bows his head for grace and then drinks his milk. It's very dear. I have been calling with the lady teachers upon the parents of our children and have found unqualified enthusiasm and satisfaction with the school.

The other day we were invited to a Boy Scout display in honor of His Majesty, Emir Abdullah, of Transjordania, who had come to visit his brothers. The strides this young nation has made became manifest in an event like this. The events were staged with Western precision and Western pep and were thoroughly delightful. The national dances were

colorful. The day was perfect and everybody in gala spirit.

The week before, at the suggestion of one of our boys from King Ali's household, Mrs. Allen, our new matron, and I went to call on Queen Ali. We went across the river in a boat, which is always a pleasure, climbed the embankment of the river and entered the home of ex-King Ali. We were the only guests and we had a merry time. The Queen speaks only Turkish and needs an interpreter for Arabic. We were in a mess. The cheerful interpreter sat on the floor and I proceeded with my Arabic, which she translated into Turkish. Such fun! We all laughed gaily and the invitation was warm to return "kul wacht," all time.

Just shortly before I had paid my second visit this fall to Queen Faisal. I had accompanied the "feminists" to the Queen, when they were here in October; but as Madam Safwat Pasha invited me to go with her on a day when the Queen receives the ladies of the land, I gladly went again. The Queen and Rajha, the second princess, received very simply. There is nothing awesome or pretentious about the Queen, but instead she radiates an atmosphere of warm friendliness. Princess Rajha told me how she enjoys the study of history. I am always welcomed when I visit the Queen.

I should also have mentioned that when we had the meeting, last week, in honor of Ahmed Shawki Beg, the great Arab poet, we invited the speakers and poets on the program to our house for tea. The great Rusafi came. I told him that I could not understand the poetry, but felt the spirit. It was a great meeting!

IDA DONGES STAUDT.

**Board of Foreign Missions**

Comparative Statement for the Month of December

|                      | 1931        |            |             | 1932        |            |             | Increase   | Decrease    |
|----------------------|-------------|------------|-------------|-------------|------------|-------------|------------|-------------|
|                      | Appt.       | Specials   | Totals      | Appt.       | Specials   | Totals      |            |             |
| Eastern .....        | \$23,689.54 | \$1,375.69 | \$25,065.23 | \$17,578.40 | \$1,123.98 | \$18,702.38 | .....      | \$6,362.85  |
| Ohio .....           | 6,832.48    | 900.25     | 7,732.73    | 3,237.98    | 825.38     | 4,063.36    | .....      | 3,669.37    |
| Northwest .....      | 2,194.80    | 129.75     | 2,324.55    | 1,149.52    | 108.25     | 1,257.77    | .....      | 1,066.78    |
| Pittsburgh .....     | 4,632.79    | 266.50     | 4,899.29    | 1,650.29    | 280.45     | 1,930.74    | .....      | 2,968.55    |
| Potomac .....        | 11,298.10   | 611.48     | 11,909.58   | 6,371.72    | 406.45     | 6,778.17    | .....      | 5,131.41    |
| German of East ..... | 3,054.19    | 1,040.00   | 4,094.19    | 2,069.37    | 40.00      | 2,109.37    | .....      | 1,984.82    |
| Mid-West .....       | 2,565.69    | 139.20     | 2,704.89    | 2,025.55    | 77.00      | 2,102.55    | .....      | 602.34      |
| W. M. S. G. S. ....  | .....       | 5,065.80   | 5,065.80    | .....       | 2,726.52   | 2,726.52    | .....      | 2,339.28    |
| Miscellaneous .....  | .....       | 136.71     | 136.71      | .....       | 70.00      | 70.00       | .....      | 66.71       |
| Annuity Bonds .....  | .....       | .....      | .....       | .....       | 300.00     | 300.00      | .....      | .....       |
| Bequests .....       | .....       | .....      | .....       | .....       | 2,000.00   | 2,000.00    | .....      | .....       |
| Totals .....         | \$54,267.59 | \$9,665.38 | \$63,932.97 | \$34,082.83 | \$7,958.03 | \$42,040.86 | \$2,300.00 | \$24,192.11 |
|                      |             |            |             |             | Net        | Decrease    | .....      | \$21,892.11 |



AT THE MEMORIAL MEETING HELD BY THE AMERICAN SCHOOL FOR BOYS,  
BAGHDAD

### *Memorial Meeting for Arab Poet*

ON Armistice Day we had one of the most remarkable meetings ever held at the American School for Boys at Baghdad. We held a memorial meeting in honor of Ahmed Shawki Beg, an Arab poet who had died in Egypt about a month before. He has been considered the greatest Arab poet of modern times. The School conceived the idea of having a meeting to his memory and of planning a program of an unusually high character. The greatest poets of Iraq were invited to appear on the program and each wrote a beautiful poem paying tribute to the greater poet. As these poems were being

read by the authors the audience was moved with deep emotions, even audibly giving expression to them. About four hundred of the prominent people of Baghdad were present, together with all the students. All the poems, together with the paper I read, were printed in the newspapers. The people lauded the School for this noble act of recognizing true worth wherever it is found, regardless of race, culture or nationality. Moreover, the School has undertaken to publish a book containing these poems and addresses, together with a biography of the great poet. CALVIN K. STAUDT.

### *A Self-supporting Teacher in Baghdad*

Dr. Harvey Bassler, of Myerstown, Pa., is a notable example of a member of our Church, who has gone to Baghdad and volunteered his services without any expense to the Board. He arrived last November and has proven himself already as very useful to the American School for Boys. In a missionary book, entitled "In the Amazon Jungles," there is this fine comment on Dr. Bassler's

work in South America: "One of the reasons that has caused the wild tribes to become more friendly and make them easier of approach is the work of Dr. Harvey Bassler, geologist and explorer, who for nine years has done scientific work in the Amazon. This man's courteous and just treatment of the Indian has made friends for the white man of many tribes, and has made the Amazon region a safer place in which to work and live."

### *Let Us Avoid a Shortage in 1933*

THE Board of Foreign Missions regrets to report a shortage of income over expenditures for 1932. All receipts amounted to \$294,738.85 and all expenses amounted to \$310,295.15. This shortage is due to the failure of many Classes to pay even a reasonable proportion on account of the Apportionment. That the

*(Second Article Under Social Service Commission, See Page 45)*

work has been maintained in our three Missions under the most adverse financial conditions reflects credit on the members of the Board and the missionaries. The gains in exchange in Japan, China and Mesopotamia have been a great advantage. We hope for a more generous support of the work on the part of the pastors and members of our Church.

### *The American Legion and the Care of Dependent Children*

THE American Legion, at the recent national convention at Portland, Ore., discussed the need for better personnel in child-caring institutions and methods for bringing up the standards of service. The convention then adopted the following challenging statement that should be seriously considered by everyone who has to do with or is interested in the best possible child-caring service:—"that all institutional workers who come in direct contact with the children, or who are in charge of their training, shall have received training for such work and should be required, through examinations, to present their qualifications for such work; that lack of facilities for such training requires the development of training centers and the use of traveling institutes, and these should be encouraged by legal means; that all workers in institutions for children, and especially for those who come into contact with the children, their food and clothing, be required to present certificates of physical examinations by staff physicians before their em-

ployment becomes permanent, and that additional physical examination be required at least annually while they are employed in the institution; that examinations of personnel include also requirements of mental and aptitude ability, all requirements to be set up by competent persons; that there be provision for relief staff in all institutions to permit the necessary relief periods for personnel, to assure patient, capable, even-tempered and normal handling of children; that after sufficient facilities are developed for the training of institutional workers, legislation should be secured which will require licenses by state authorities of all who are directly in charge of children in institutions; that legislation in the states be undertaken that will bring about the changes that will assure better facilities and better staffing of institutions that are for the care and protection of children, and that the departments of The American Legion, through the Child Welfare and Legislative Committees, be urged to use all legal means to enact such necessary legislation."

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Reporting a long and eloquent speech by a Japanese theological student to a Japanese audience, a missionary says, "He spoke of the spiritual bankruptcy of Shintoism in a way that no foreigner would dare to speak—and he certainly gripped his audience."

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*"God has made the universe so mysteriously that when sorrow and misery are shared, they decrease, but when joy and love are shared, they increase."*

DR. TAKAMATSU, of Kyoto.

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# The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

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## *The New Day Has Come*

BY ANNE SEESHOLTZ

(From "The Missionary Review of the World," November, 1932)

IN these troubled times, "more changes are wrought by prayer" than hurrying worried persons will believe. The source of endurance of many stalwart souls, courageous today for themselves and others, is the same as with the Psalmist of old who sang of the help which came from "the Lord who made heaven and earth."

It is also true as some one said but yesterday, that "one does not stop the mouths of lions or of gossips and critics by argument, but by demonstration." The observance of the World Day of Prayer in February, 1932, was a great demonstration of the growing world fellowship in faith, in prayer, and in sharing good news, as well as earthly goods.

"But the time is coming, it has come already, when the real worshippers will worship the Father, in Spirit and in reality; for these are the worshippers that the Father wants. God is Spirit, and his worshippers must worship Him in Spirit and in reality." (*John 4: 23-24, Moffatt Translation.*)

Both the Spirit and the reality of the services held around the world last February are evident in the nigh two thousand reports received in the Council headquarters alone. We know that many groups did not report to us. One scarcely knows how best to select from the inspiring accounts in order to give a clear picture of the extent and significance of the observance of the Day of Prayer.

### *The Isles of the Sea*

"The day-line runs right through Fiji; so we begin the new day. February the twelfth had been announced as the women's Day of Prayer in the vernacular mission paper. It was an unheard of thing that women should conduct prayer meetings on their own initiative. In some cases, the native ministers conducted the

meetings. In one village the young men prepared refreshments for the women—a strange reversal of the usual order of things. . . . The Fijian women had a soul-stirring time. They all felt that a new day had dawned for the women of Fiji"—thus word came from Daviulevu, Fiji.

And from Rio Piedras, Puerto Rico, came the message now echoing around the world, "Love from these palmy isles to the women of the world. It is only on paper that we are divided. This tropic sea must no longer divide us. It must unite us with the ends of the earth. Today, February 12, 1932, a church near the University of Puerto Rico opened its doors that students of any faith might unite with the Christian women of the world on this, their day of prayer. The program had been prepared by India and Old Mexico. And Spanish voices bathed the shores of heaven with wave after wave of prayer for China; for the Disarmament Conference now in session; for exploited peoples; for cleansing from all race prejudice, and for Christians everywhere 'that they all may be one.' Every day brings us closer. United, by sea and cable, by radio and air; and now today it is by the mystery of prayer. No use pretending—our world has changed, and we pray for a cosmic consciousness; for Christian love infinite enough to keep up with the aeroplane and the radio."

### *In Other Lands*

In the Belgian Congo, Wilhelma Jaggard, the missionary, was called to the meeting for prayer and praise at 5.00 A. M., "although we had announced the meeting for the time when the break of day awakens the birds which we hear sing usually at 5.20 A. M. I found the church well filled with men, women, boys and girls, and they lingered until 6.30 in

prayer and worshipful hymns. There were 438 at the meeting and they went forth to invite their friends to another prayer service at the regular meeting of the Christian Endeavor at 7.00 P. M."

In Persia, Rabi Lucy Shabag, the wife of the Assyrian pastor was "the moving spirit in Kermanshah's first observance of the Day of Prayer. Years ago, when she was a school girl in West Persia, one of the missionaries had arranged a local day of prayer. Rabi Lucy never forgot it, and the idea of a World Day of Prayer thrilled her. There were well over a hundred women at both the morning and afternoon services which she planned. At the close of the services several women asked that a kind of 'cottage prayer meeting' be arranged where women living on one street would meet weekly in different homes 'to learn to pray.'" When the report was written such meetings had already been held. One is reminded of the disciples' request, "Lord, teach us to pray." What miracles might be achieved if wherever Christians meet on the Day of Prayer, they would resolve to continue steadfast and grow in their prayer life!

From Aleppo, Syria, comes a charming story that one of the church elders shook his head "over the combination of prayer and food planned for the same day." Many were the opinions pro and con, but the results justified the combination. "The women gathered at half-past ten at our house," wrote the missionary. "There was a spirit of deep consecration in the meeting that day; the prayers were earnest and clearly thought out. One stranger gave a remarkable testimony concerning her conversion by one of the women of our little prayer group. She made us realize the comfort of a religion of love. 'We are happy until now thinking about it,' they say to me each Sunday."

From Angola, Portuguese West Africa, we learn that the program "Hold Fast in Prayer" was translated into the native language, Umbundu. The women came from eleven villages nearby Missao de Chilessio, Caundi, Andulo, Lobito, Angola (the address given), so that "the women could make the trip and return home again the same day. Another year we shall give a general invitation to all of our outstation women," wrote Mrs. D. V. Waln. She continues in the same letter,

"We were pleased with an attendance of two hundred and sixty-one women and girls—the youngest was a week-old baby. He came on his mother's back just the same as his older and livelier cousins. . . . We told the women that an offering would be taken, but knowing how difficult it is for them to get any money we told them to bring anything they had and we would buy it from them. So they came with baskets of corn, beans, corn meal, eggs, chickens and a few brought money. We had several baskets and boxes to hold these things but soon had to send out for sacks. When we had counted and measured everything we found they had brought gifts worth just ten dollars. Now I know that ten dollars from a group of two hundred and sixty women does not seem much to you at home, but when you consider that the weekly Sunday offering of about 500 people scarcely averages one dollar you can see how well they did do. During the three services, two in the morning and one in the afternoon, seventy-four prayers were offered. During the first service the women were rather hesitant about praying."

#### *In Canada and at Home*

In Canada this year it is certain that very many more communities participated than ever before, and here and there throughout Canada little groups of isolated women, five or ten in number, met in homes, and here and there one woman followed the program through quite alone. This year with a program specially adapted for their use, scores of Young Women's groups, Sunday School classes and Canada Girls in Training groups held their meetings—all, as far as we know, all-denominational gatherings. On the Indian Reserve, Manitoba, "men came as well as women. The prayer for peace rests, too, in the heart of the Red Men."

The offerings have been more generous than ever—Christian Literature for non-Christian lands was particularly cared for. The report says that there was "especial joy in the amount we were able to give to China, since the loss in manuscript and equipment of the Commercial Press there, due to the recent military activities, has been incalculable." The Kingdom of God Movement in Japan, and Japanese Christian Literature were likewise cared for.

In the U. S. A., cities and towns in forty-four states, Hawaii, the Philippines and the District of Columbia, considered what it meant to "Hold Fast in Prayer." A student in the Agricultural College, Laguna, P. I., where sixty college boys united in the service of meditation and prayer, said that he appreciated being the one to offer the prayer for "the churches in America." Some one from University City, Missouri, gave as her impression, after the meeting there, that "six hundred women in silent prayer gives spiritual power to each one present beyond words to measure." In Rochester, New York, individuals in various hospitals, as well as home "shut-ins," joined in the fellowship of prayer. From a Kentucky town we hear "of the great difficulty beginning the Day of Prayer four years ago; and today (1932), it is well established on a high plane." Women from Iowa, Nebraska and the Dakotas wrote that when the weather made impossible going to town to the Union Services, they observed the day in their homes. "We shall not expect a blizzard as late as March third," was written hopefully from North Dakota.

American men and women, young and old, and children as well, kept the first Friday in Lent for prayer together. "So we were quite international, interracial and interdenominational," was the concluding statement in the account of union services in Philadelphia in which "Episcopalians, Friends, Mennonites, Nazarenes, members of the Church of the Brethren, Lutherans, Presbyterians, Methodists, Baptists and members of the Reformed Church joined in worship. There were also some foreign-language churches participating, such as the Italian Presbyterian and German Lutheran."

## *Life Members and Members in Memoriam*

### *Life Members*

#### *Eastern Synod*

Tohickon Classis—Mrs. Harold Hedrick, Telford, Pa.

East Penna. Classis—Mrs. Martha E. Ruth, 47 E. Market St., Bethlehem, Pa.

Lebanon Classis—Rev. A. J. Bachman, Schaefferstown, Pa. Mrs. Harvey J. Miller, S. Second St., Womelsdorf, Pa.

### *The Next Observance*

In preparing for the observance of the annual World Day of Prayer, March 3, 1933, it is well for Christians everywhere to remember our Lord's command that we love one another even as He loved us. In the Far East, Christians are troubled because their Governments are hostile to each other. Last February, in Tokyo, Japanese women planned for morning and afternoon sessions. A missionary writes, "Coming together as they did, not long after the outbreak of the Shanghai trouble I was interested in the women's reactions to that question and the Manchurian one. They faced the issue squarely and devoted a good part of the morning to talks about it, and a long prayer service." One Japanese woman said in a personal conversation, "I can't sleep at night thinking of the whole matter, and wondering why when so many of us have prayed for so long that peace should come to the world and that Japan be one of the nations to help establish peace, that we have no peace."

When in December, 1931, Mrs. C. C. Chen, of Shanghai, sent to the American Committee for the World Day of Prayer the program which she had prepared for us all to use in 1933, she wrote, "It is a very simple program. The prayers are my own daily ones. . . . China is in trouble. The troubles come one after another. There is potent power, intelligence and energy in the Chinese, but at present it does not seem that we are using it in that right way. I believe it is due to the fact that we have not enough Christ-like men and women to handle the present situation. Pray for us."

### *Ohio Synod*

Central Ohio Classis—Mrs. Mary Herberster Stratton, Prospect, O.

#### *Member in Memoriam*

#### *Eastern Synod*

East Penna. Classis—Miss Ruth Abigail Young, 2703 Cherryville Road, Northampton, Pa.

Rev. A. J. Bachman's membership was conferred by St. Paul's Sunday School, Schaefferstown.



### *In Memoriam*

ONCE again sorrow touched the hearts of the members of the Woman's Missionary Society of Mid-West Synod. Our beloved Historian, Mrs. Margaret Bretz, has been removed from our midst and the grief occasioned by her passing is only equalled by the gratitude of having known one in whom sweetness of spirit and firmness of purpose were so beautifully blended. Words become such inadequate instruments to express our love and esteem for this dear friend, who, for so many years, has meant so much to us. We can find deep in our hearts a mute testimony which, better than words, reveals the true place this Christian woman occupied in our affections.

Mrs. Bretz was a tireless worker in the various organizations of the Church. She was blessed with those qualities of friendliness, cheerfulness and faith, without which even diligent efforts may go for naught. With an unflinching welcome for the stranger, a sympathetic solicitude for the sick and a genuine regard for each acquaintance, Mrs. Bretz typified in every respect that true spirit of unselfishness so becoming to any Christian life.

Many persons struggle consciously to obtain goals of personal recognition or public esteem. Mrs. Bretz attained such a goal, but not by conscious striving. She awakened love and affection in the hearts of her host of friends by quiet service and helpful ministries. She leaves these friends with lives enriched by her friendship.

The church at large mourns for Mrs. Bretz. May the influence of her life live on to temper the sorrow we feel at the loss of one so beloved and may we ever emulate her spirit of loyalty and devotion.

MRS. A. J. MICHAEL, Maywood, Ill.

It is with deep regret that we must record the death of Mrs. Margaret Bretz of Goshen, Indiana. At the time of her death, she was serving her third year as Historian of the Woman's Missionary Society of the Synod of the Mid-West. She was always willing to assist wherever her help was needed and was most faithful and efficient in performing any work assigned to her.

In her local church and community, she was loved by all who knew her. She had served as teacher of the Bretz Bible Class for thirty years and was active in the Woman's Missionary Society, having served as president. She always maintained a deep interest in the cause of missions and contributed liberally of her time and means to support this branch of our work. She carried on a correspondence with a number of our missionaries on the foreign field, appreciating their work and encouraging them in their labors.

Her happy and joyous spirit, her simple but genuine faith, her kindly patience, her humility, endeared her to her friends, and her heroic courage amid the great perplexities and many trials of life was a continuous inspiration to all who were associated with her. Mrs. Bretz exemplified to us by her daily living that it is possible and very much worthwhile to have an abiding faith in the loving care and the sustaining grace of our Lord and Master.

Yes, we miss her, we mourn because she has gone from us, but we know that she is not dead; we know there is no death for the Christian. We know of no greater tribute to pay her than to say, she was a Christian.

PEARL HAWK (Mrs. J. F.)

### *Interesting Notes from the Field*

ABOUT two years ago the General Synodical Secretary of Organization and Membership, Miss Kerschner, was present at and assisted with the organization of a Woman's Missionary Society in Immanuel Church, Shillington, Pa. At that time there were seventeen

members. Now there are thirty and regardless of weather conditions, the attendance is always the same. Their Thank Offering this year amounted to \$136.20, an increase over last year. There were special gifts to missions, a box packed for the Indian School, three large



WOMAN'S MISSIONARY SOCIETY, IMMANUEL CHURCH, SHILLINGTON, PA.  
A MISSIONARY GROUP IN DEED AND IN TRUTH

baskets of food distributed to needy families in the community and canned fruits and jellies for four other families.

In the two years of their existence they have gathered the girls into a Girls' Missionary Guild and the children into a Mission Band. The former had a charter membership of 14 and the latter of 71. The women have mothered these organizations in a very real way and their members are just as enthusiastic and active as are the Society members. Both the Guild and the Band sent boxes to the Indian School.

On the photograph, the president, Miss Emma Mohn may be seen in the front row the fourth from the left. The Mission Band Leader, Miss Rhoda Mohn, stands second from the left in the second row, and the Guild Counselor, Mrs. Robert Ennis, is third from left in back row. Six members could not be present at the taking of the picture.

\* \* \*

Another society with an unusual feature is that of St. Mark's Church, Flicksville,

Pa. It is not unusual to see three generations of one family represented among the women. Recently there were four generations present when the third generation member brought her little daughter with her. This congregation is a very small one and there are not enough people to supply different age groups, so the women and girls have decided to "pool their resources." Their president writes that they sometimes wish they might catch the inspiration which comes from large numbers, but they are happy in their group, for the members are faithful and interested. All of them read *THE OUTLOOK OF MISSIONS*, although there are not as many subscriptions as members because of the duplication of members of the same family who unite in one copy. Mrs. Eli Reimer is the president of this society.

\* \* \*

At the services commemorating the 20th anniversary of the Woman's Missionary Society of Zion Church, Bethlehem, Pa., Mrs. C. A. Butz, who has been

president ever since the beginning, was honored with a Life Membership in the Woman's Missionary Society of General

Synod. On this occasion, Mrs. Clarence Hawk, Classical President, delivered the address.

## *Young Folks and the World Day of Prayer*

By MISS ESTHER WOOD

THERE are but few things that can unite the world in a feeling of brotherhood as a common joy or a common sorrow. It must be something bigger than men themselves that will carry them beyond their little worlds; something that will make them say in their hearts, "Father of Lights in whom there is no shadow,

Giver of every good and perfect gift,  
With one accord we seek Thy holy presence  
Gladly our hearts to Thee in praise we lift."

Forgetting national differences groups of people around the world are uniting in a common prayer on the same day each year. When, last February 12th, groups of Japanese young men and women paused to whisper a prayer for peace they knew that across the Yellow Sea in China there were groups of Chinese students praying for that same peace, and as the day went westward others would be joining—outcasts in India, college students in Australia, villagers in the Balkans.

The World Day of Prayer has become an interdenominational, international, and interracial day; there are no bounds of creed or color. Programs prepared by persons of different races and countries are sent out from America to groups all over the world where they are translated and rearranged to meet the local needs. In the snow-bound Canadian towns, and in the steaming jungle villages of Africa, from the islands of Fiji clear around the world to the islands of Hawaii, groups of people, young and old, are meeting to pray.

In Laguna, a group of sixty Filipino college boys met after their classes for a short service. Miss Bousman wrote, "I wish you could have felt the deep consecration and sincerity in those prayers offered by the college boys. One young man said afterward that he appreciated the responsibility that was his in being asked to pray for a church in America. They, too, need a more vital contact with the people of other races."

In China, where most students were being fired with patriotism to join the demonstrations of the Youth Movements, little groups met in the chapels of mission schools and colleges. One young Chinese woman wrote, "Christian youth of modern China is centering its interest in the Five Year Movement. Churches have been enlightened by young people's clubs, glee clubs and girls' clubs. The church sees the vision; youth brings new life and new hope. In Canton special worship services are held for young people's clubs. Worship programs are conducted by young men and young women and special music is given by choirs."

In Changsha, the group felt that they were a real link which encircles the world, for there were present at their service guests from

England, Canada, Germany, Norway, Sweden and the United States. Their small international fellowship was part of the greater one.

The Union Church in the great city of Tokyo was filled with kimono clad ladies of old Japan and their alert, modern granddaughters of new Japan. Mrs. Downs wrote of that meeting: "Coming as it did not long after the outbreak in Shanghai the meeting was particularly interesting. I wondered what would be their reactions to that question and to the Manchurian one. They faced the issue squarely, talked about it and prayed in deep earnestness for the forgiveness for the Japanese nation. They prayed for each individual for her share in having allowed such a state to come to pass."

While the Japanese were bowing their heads over their evening rice, they knew that prayer services in India were beginning. The church bell ringing out over the town of Miraj caused many a shopper in the busy market place to stop and ask why it was ringing. "They salaamed and bowed their heads when they were told that the Christians were meeting to pray for the world," wrote Miss Isabel Richardson. "We all felt that we were on the mountain top with our Father."

In Sydney, Australia, where the seasons are completely turned around, the Day of Prayer came in the midst of the holiday season. After a splendid service, Mrs. Heef wrote, "The knowledge that people all around the world were praying that day brought a peculiar sense of unity and love."

In Africa, along many a jungle path and in many a jungle village, the women came bearing gifts—baskets of corn and beans and eggs and even chickens. In one place the offering was sold for \$10 and sent with the other gifts from all over the world.

To emphasize the international aspect of the service fifteen women in the meeting in Sofia, Bulgaria, repeated John 3: 16 in fifteen different languages. Subdued excitement was felt when the verse was given in the Gypsy language used in the newly opened work among the Bulgarian gypsies.

In Winnebago, the Indian women and the white women met together. Several of the Indian women were asked to pray for people and conditions in certain far-off countries. Because current literature is not printed in their language, it was necessary for the interpreter to explain some of the trying times in other countries. Miss de Keyser wrote, "How earnestly they prayed for those whom they had heard about. We had a mental picture of people in India, China, Japan and Africa, praying for the Indians of America and our people praying for them."

In Croswell, Michigan, thirteen high school girls dressed up to represent the people of different countries and as each one presented her plea someone prayed for that place. In Elgin, Texas, the group itself was interracial for the negro women and the Mexican Indian woman met with the white women in a service of prayer. In many towns throughout the country it was the young people who took the lead in inviting people of other nationalities and other races to worship with them.

Always the first Friday in Lent, the World Day of Prayer comes on March 3rd in 1933. You are invited to unite with the young people of China and Burma, Europe and Mexico— young people all over the world in a special prayer on that day.

## Literature Chat

CARRIE M. KERSCHNER

**Y**OU never know what you can accomplish until you try." May the year 1933 be a year when great results may be evident because you have "tried." Of course, you all know. I am referring to efforts you will "try" to accomplish in the Woman's Missionary Society, Girls' Missionary Guild and Mission Band.

As the time for the annual business meetings approach, perhaps you will consider the purchase of additional copies of the new W. M. S. Hand Book. Though the price is 15c it is cheap at that. Every officer and secretary can perform her task more efficiently if she will have a copy. Use it at the annual meeting for discussion purposes. There are new items in it that should have your attention. The G. M. G. and M. B. Hand Books are priced at 10c each.

"Lady Fourth Daughter" is the book for reading and study on China—50c paper, 75c cloth. "Living Issues on China," by Dr. Henry T. Hodgkin, the well-known Quaker writer, lecturer and teacher, is having a wide use and cannot be excelled for actual study. Both of these books are on the Reading Course too.

"Why a Twelfth Month 25th Day Holiday," is a playlet on China for children

that will lend itself admirably for presentation in the worship period in the Sunday-School. It is well adapted for groups that are working out an integrated program. 5c each, 6 for 25c.

Two very fine books on the Reading Course on China are "Gods of Wealth and War," a tale of modern China, a romantic yet realistic story, \$2.00; and "Two Gentlemen of China," by Lady Hosie. The latter is "A delightful book! No extracts can give an idea of its really intimate pictures of Chinese home life." \$3.50.

And those books about China on the Course for boys and girls! If you are interested send for a list of names and prices.

You will probably want extra copies of the song "Father of Lights," for use with the Installation Service of officers in April. They sell for 2c each, 10c a dozen, 30c for 50, 50c for 100.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

### New Societies

**W**E are happy to welcome the Woman's Missionary Society in Bethany Church, Salem, Oregon, organized on November 6th, 1932, by Mrs. W. G. Lienkaemper. Mrs. Lienkaemper is the president of this new organization, which has a charter membership of 10.

On November 13th, 1932, the General Synodical Secretary of Organization and Membership organized two societies in Lebanon Classis—one in St. John's Church, Hain's-Yocum's Charge. Mrs. Dallas Gerhart, Wernersville, Pa., is the president of this society of 14 charter members. The other in Christ Church, Hain's-Yocum's Charge, Mrs. Charles Drey, Reading, R. D. 1, Pa.—charter membership, 20.

### QUIZ

1. Why is the Cheney Guild enjoying its work?
2. Where did a Day of Prayer offering consist of corn, beans, eggs, chickens, etc.?
3. What was it that Rabi Lucy never forgot?
4. On what occasion was John 3: 16 repeated in 15 different languages?
5. Name the Society which has accomplished unusual things in the two years of its existence.

# Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

## *What One Guild is Doing!*

IN spite of being at a great distance from the denominational summer conferences and being far removed from any other Guild, the Girls' Missionary Guild of Cheney, Kansas, thrives. It was with a keen sense of delight and gratitude that your General Secretary received from the president of the Cheney Guild a letter which she wishes to share with you:

"Our Guild has enjoyed this year's work so much that I had to write you about it. Let me tell you about every meeting since the new packet arrived.

"As suggested, the G. M. G. and W. M. S., held their September meeting together. Following the program, after several good games, every one felt at ease and new lamps of acquaintance were really lighted . . . Partners were found and the women and girls 'sang for their supper' and how they did sing!

"Small brown canoes bearing the message 'Come to heap big council, Bear Creek Crossing' called the members of the Girls' Missionary Guild to the October meeting. After blazing the trail (a cow path) through the pasture, every one's balancing power was tested when she walked across a narrow log under which the cold waters of the creek ran, but no one fell in, luckily enough. An inspirational meeting was held around a large fire and underneath the most beautiful Indian Summer moon. Our pastor, attired as an Indian Chief, gave us a most interesting account of the Winnebago Indian. He attended school near there, is personally acquainted with Mr. Ben Stucki and has visited the school, so the lesson was of two-fold interest. An Autumn reading, Indian stories, and In-

dian songs sung softly around the dying fire concluded the evening's program.

"The playlet, 'Count Your Blessings' was presented at the November meeting and songs of praise were sung. An inspiring review of the Migrant Leaflet was given and three more chapters of the 'Winnebago Finds a Friends' were reviewed.

"The 'Five Pointed Star of Christmas' was the feature of the Christmas program. The girls were planning to present it as a part of the church program but unfortunately the program had to be called off because of the flu epidemic. The girls decided not to exchange gifts but give something for the Christmas gift to the Indian School. This week fully repaid the sacrifice, for the Guild girls and their mothers were entertained with a New Year party.

"I am to take the leader's part in the February program and am going to dress in green Chinese costume. The meeting is to be in my sister's home and she is helping me decorate so that the stage will be properly set to present the Chinese ceremony.

"We're using the OUTLOOK OF MISSIONS and Prayer Calendar and the girls are enthusiastic about the Reading Course, so we're truly looking forward to a Happy New Year,

"Yours very truly,

DOROTHA CASTOR."

P. S.—Each member brings her budget to the monthly meeting so that is being paid regularly. We would love to hear from other Guilds as to what they are doing.

The G. M. G., Cheney, Kansas.

Perhaps there are Guilds that would like to let the Cheney girls know what they are doing and exchange suggestions.

### *One New Guild*

Weatherly, Pa., Salem Church, organized by Mrs. C. T. Moyer and Mrs. E. F. Faust with 20 charter members. President, Miss Pearl Knepper, Weatherly, Pa.

*"How I enjoy this little mission magazine, no one knows. I have always looked forward to its coming. God bless you all in the New Year 1933."*

MRS. ALMA SCHROEDER, Bay City, Mich.

## Mission Band

NOW that we have begun the study of China, it is time to begin thinking about the World Friendship project in connection with our Mission Band program. The project being centered around Chinese children gives us a splendid opportunity to correlate it with the books that have been prepared for study. (For further detailed information about the World Friendship Project see the Guild column in the January issue of THE OUTLOOK OF MISSIONS.)

Some of you will, no doubt, ask the question, "Where are we going to get the money to pay for the portfolios and for the food fund?" Here's a suggestion. Children love to dramatize stories. They like to make up their own stories to dramatize. Since children learn by doing, there will be great value in working into a play-let the first six stories in "Off to China." Then invite friends and parents of the children to see them play the story that they have arranged (with the leader's guidance, of course).

The program for this occasion might be as follows:

1. A Worship Service, built around the theme, friendship, would be effective especially if led by a child. This may be a service which you have used at a previous session—one worked out by the children is preferable.

2. Pictures and curios that have been collected and made, could be placed around to give atmosphere. Several of the children, dressed as Chinese, could act as ushers and answer questions and explain the pictures and curios.

3. The dramatization should follow. This will depend upon the group. One Mission Band would select the part in which it was particularly interested, while another would choose an entirely different one. In any case, the leader should guide the selection so as to have the one which will be of greatest value to the group. Here is one possible arrangement:

FIRST ACT—Have the two children meet their cousins in the grandfather's house and tell about the journey from America to China.

SECOND ACT—The school room in the mission school.

THIRD ACT—Children say, "Now we have told you about our school, please tell us about the school you went to, grandfather." As they sit around grandfather, he tells them about his school.

The food fund project should be presented to the audience by the leader and the offering taken in rice cups by the ushers.

CATHERINE ALBEN.

*Again Miss Alben graciously consented to furnish material for this column in a last minute emergency. We are very fortunate to have her help and express our gratitude to Miss Alben for her excellent suggestions.*

In an early fall issue of their monthly church paper, members of Emanuel Evangelical Reformed Church, Woodhaven, Long Island, read with interest an article entitled, "Strike Up the Band!" "There are many different kinds of bands: cloth bands, ribbon bands, velvet bands, rubber bands, musical bands, mission bands, but the best of all are the mission bands.

"Our church is fortunate enough to have a Mission Band among its children and it is destined to be a blessing to the church. Our Mission Band will have its first fall meeting on Friday, September 18, at 4.00 P. M. Our slogan last season was, 'Be a Light,' and this year we will strive to 'Light New Lamps.' At the closing meeting in June the children wrote testimonials in answer to the question, 'Why do you like to come to Mission Band?'"

All of the replies were printed in the article. A few of them were as follows: "I like to belong to the Mission Band because we are taught interesting things about other countries." "I belong to the Mission Band because I like to sing about Jesus and learn about other children." "I like to belong to the Mission Band because we are told stories and learn how to help others. We make very pretty things to give to others."

### *New Mission Band*

Northwest Synod—Milwaukee Classis—Immanuel Church, organized by Mrs. F. W. Knatz, with 25 charter members.

## Our Foreign Missionary Force

Friends of the Missionaries will be glad to know where they live and the kind of work which they are doing. This information is here given. Let us also suggest that these servants of the Church and their work be always in our *minds* when we pray to the Lord of the *Harvest*.

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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